BEST NAME ON EARTH.

Together with severall other Sermons lately preached at *St. Brides*, and in other places.

By *T. Fuller*, Batchelour in Divinitie.

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MVSEVM
BRITAN
NICVM

The Beſt name on Earth.

Acts 11. 26.

And the Diſciples were called Chriſtians firſt in Antioch.

1. WE meet with four names in Scripture whereby the ſervants of God converted to embrace the Goſpel, were called, before the time that my text was written. Theſe took their denominations from the four *Cardinall graces* ſo neceſſary to mans ſalvation.

1. From their Holineſſe } Called { Saints.
2. From their Faith } Called { Believers.
3. From their Love } Called { The Brethren.
4. From their Knowledge } Called { The Diſciples.

From their *Holineſſe* called *Saints*,

Acts 9. 13. *I have heard by many of this man, how much evil he hath done to thy Saints at Ierusalem.* Acts 9. 32. *He came down also to the Saints which dwelt at Lydda.*

From their *Faith* called *Believers*, Acts 5. 14. *And believers were the more added to the Lord, multitudes both of men and women.*

From their *Love* called the *Brethren*, Acts 9. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* Acts 11. 1. *And the Apostles and brethren that were in Iudea heard that the Gentiles had also received the word of God.*

From their *Knowledge* called the *disciples. The number of the disciples was multiplied.* Acts 6. 2. *Called the multitude of the disciples unto them.*

And

And in my text, *And the disciples were called Christians first in Antioch.*

2. *Observe* in the words,

1. Who were *called*; *The Disciples*: all they, and onely they.

2. What they were called, *Christians.*

3. Where they were called, *at Antioch.*

4. And lastly, when they were called; *First*, neither sooner nor later, but just now when the Church so increased with the preaching of *Saul* and *Barnabas.*

We will chiefly insist on the second and third parts; and therein for the more conveniency, invert the Order, and begin first with the place called *Antioch.*

3. First then *Negatively*, not at *Ierusalem*, and that for two reasons.

First, because *Ierusalem* had lately lost its credit with the great God of *Heaven*, it was become *Bankrupt* in its reputation for her ingratitude to God, and cruelty to his servants, Matthew 23. 37. *O Ierusalem, Ierusalem, Thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate.* Yea it was utterly unfit that the name of *Christians* should begin, or be born in that place where *Christ* was so cruelly put to death.

4. Se-

4. Secondly, because *Ierusalem* was of *a covetous, envious*, and *ingrossing nature*, ready to monopolize and incloſe all honour to it ſelf. So that had the name of *Christians* firſt begun within the walls of *Ierusalem*, the Jews would have been ready alone to lay claim thereunto, excluding the *Gentiles* to have any participation therein. As *Christ* therefore ſuffered without the walls of *Ierusalem*, thereby proclaiming himſelf a publick good, not appropriated to that private nation, and for the ſame cauſes the name of *Chriſtians* began not at *Ierusalem* but at *Antioch*.

5. Secondly, *Negatively*, The name began not at *Rome*. O how would the tide of *Tybur* have

ſwollen beyond bounds and banks, had the name of *Chriſt* firſt begun from that *Citie*: How would the papiſts boaſt (though not without ſome cauſe) yet beyond all meaſure, that *Rome* in a manner was the *godmother* of true Religion, & gave her the name of Chriſtianity? If a father cannot in his writings vail his bonnet in a civil reſpect to the citie of Rome, and give it a regardfull ſalutation, becauſe it was the imperiall citie of the world; if an ancient Eccleſiaſticall Hiſtorian cannot give it a Rhetoricall complement, in reſpect it was ſo famous a Church, and moſt ancient Patriarchall Seat, having precedency before, though not ſuperiority above, all other Churches,

I say, if in such cases their expressions are hailed and tugged by popish parasites, to signifie (contrary to the mind of the speakers) the primacy and infallibility of the Romish Church: how would they ere now have hollowed it into the eares of deaf men, & imperiously upbraided the Church of *England*, if the name of Christians had its rise from *Rome*, and originall in the walls thereof? But God hath marred their *mark*, and payred their *pride*, and blasted their *boasting*: Christians were first so called, not at *Rome* but at *Antioch*.

6. Here let us enquire orderly into two things,

1. What was *Antioch*.
2. What is *Antioch*.

What was it? I confesse there be many cities in *Asia* of that name, no fewer then seven and twenty, which I could easily demonstrate, were it not my work to preach *heaven* unto you, and not to read a *Geography Lecture.*

7. The reason why there were so many *Antioches* is this, because there were two *Antiochusses* successively, both puissant princes and eminent Emperours of *Asia*, who founding, repairing, and enlargeing severall cities, called them all after their own name. Besides, they had many friends and favourites who to ingratiate themselves with these princes, called the cities of their own erection after the names of Antiochus.

8. But the *Antiochia* mentioned in

in the text, is certainly known to be Antiochia in *Cœlosyria*, so called, because lying in a hollow vale interposed between the mountains of *Libanus* and *Antilibanus*.

It was commonly called *Antioch* the great, and was a *Metropolis* for trade in those Eastern parts.

9. Come we now to consider what is *Antioch*.

It is a pittifull inconsiderable village, famous onely for what it hath been; the Churches therein are buried in their own Churchyards. It falleth so much under the notice of a Geographer, that it falleth not under it generally; omitted in most Mapps, except some charitable ones, which are pleased in pitie to take cognizance thereof.

Yea,

Yea, which is worſt of all, a ſound Chriſtian and orthodox in his judgement, is hardly to be found in that citie where Chriſtianity firſt began. It is at this day infected with *Mahumetiſme*, and ſuch few ſorry Chriſtians as remain therein, are infected in the Fundamentalls of *Religion*: for they follow the Greek Church, and deny the proceſſion of the holy ſpirit from the ſonne, the ſecond perſon in the Trinity.

Uſe 10. To teach humility to all places of greatneſſe, not to confide in their own populouſneſſe, but to walk in humility before God, ſeeing *Antioch* the great, that voluminous citie, is now epitomized to nothing: yea, we may generally obſerve, that all cities

cities that wear the ſirname of Great, are beheld by God with a jealous eye: partly becauſe *greatneſſe* is a flower of the Crown of heaven; partly becauſe *great cities* preſume on their populouſneſſe to be *great ſinners*; hoping in vain that their greatneſſe will procure them an *Act of Indemnity*, and God be moved to let them alone, rather then to puniſh ſo many, enough to make the ſword of his Juſtice turn edge, before it can cut through them.

11. The premiſes I ſay have moved the great God of heaven to hold a ſtrict eye, and heavy hand over all cities ſirnamed Great; whileſt leſſer places, *Zoars*, eſcape beſt in general judgements:

Nineveh

Nineveh the great, Jonah 3. 3. *Hamath the great*, *Rabbah the great*, *Babylon the great*, Revel. 18. 2. *No the infinite*, Nahum 3.9. And *Antioch*, by humane writers called *Antiochia magna*, are all reduced to ruines.

12. Give me leave to say to this citie of *London*, as *Darius* did to *Daniel* in a *holy complement*, *O Darius*, *live for ever*, that is, (understand it a *finite ever*) might he, in *life*, *health*, and *prosperity*, continue to the utmost possibility of nature. So say I, *O London*, *last for ever*, may it flourish as long as any place hath a subsistence in this sublunary world; however, let it not be high minded, but fear, seeing *Antioch* a place as plentifull, as puissant, as po-

populous, is now dwingled away to an inconſiderable village.

13. Come we now to the name of *Chriſtians*:

This will bear a double debate, firſt, whether it was impoſed by the enemies of the Church in ſcorn and deriſion, or whether the Church it ſelf did aſſume it as an act of their own election and approbation.

14. I conceive the firſt utterly improbable: for had the perſecutours of the Church, the depravers of goodneſſe and good men, given a name unto them, they would have invented and impoſed one more defamatory, of greater ſhame and diſgrace, as to call them *Hereticks*, *Nazarites*, *Crucifictians*, and the like; and not ſo noble

noble a name as *Christians*.

By the way we may observe, that the word *Christian* is used twice in the Bible, or if you will, but once and an half. Once, 1 Pet. 4. 16. *Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* The half time, Acts 26. 28. when *Agrippa* said, *Thou hast perswaded me almost to be a Christian.* In both which places we find the word taken in an honourable acception, nothing of shame being imported therein; which perswades us to believe, the name was never fastened on Gods servants by their professed enemies.

A second enquiry succeeds, viz.

15. Whether this name was by divine

divine injunction immediately beſtowed upon them, or whether the Church meeting together, by a prudentiall Act, with a joint conſent aſſumed it upon themſelves.

I confeſſe at the firſt reading, I conceived the text in the Original favoured the former, where I read χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς: now χρηματίσαι ſometimes containeth divine inſpiration therein, and is ſo uſed Matth. 2. 12. Καὶ χρηματισθέντες: *And being warned of God in a dream.* This, I ſay, inclined me to believe the name of *Chriſtians* to be revealed from God, and by him immediately impoſed on the diſciples.

16. But on ſecond thoughts, I find the word ſometimes to import

port no more then a plain denomination. And so it is used, Rom. 7. 3. μοιχαλὶς χρηματίσει, *she shall be called an adultereſſe*; which moveth me to believe, that without any such immediate revelation from heaven, in an extraordinary manner, in the manifestation of Gods will, the Apostles there present, by the assistance of Gods spirit within them, and the generall consent of the Church about them, assumed that name upon themselves.

17. Possibly because many believed, some of the *Circumcision* and some of the *Uncircumcision*; and because *Gentiles* was a name odious to the *Jews*, and *Jews* offensive to the *Gentiles*: therefore the word *Christians* was pitcht upon

on as common to both, to bury the former names under it: for though *Iew* and *Gentile* did ever remain as words of *civil diſtinction*, they were henceforward aboliſhed, as *terms of hatefull diſparity*.

Queſt. 18. But why were they not called *Fatherians* from God the Father, or *holy Ghoſtians* from the holy Ghoſt? why onely *Chriſtians* from Chriſt the ſecond perſon in the Trinity? here, if any return that they are too harſh and ill ſounding, too troubleſome and tedious to be pronounced, the *anſwer* is in no degree ſatisfactory to the queſtion:

For, firſt, were our tongues as long accuſtomed to the pronunciation of theſe words, as they

have been uſed to the word *Chri-ſtian*, a very liſping utteranc would eaſily be able to expreſſ them.

Secondly, we in *England* with in theſe laſt fifteen yeares, have ac quainted our tongues with a hard terms, with as numerou *ſyllables*, & ſome of Latine, other of Greek extraction, (*Presbyterians Antinomians, Independents, Repreſen tatives*, &c.) and yet theſe g down glib with us in our com mon diſcourſe.

Anſw. 19. The true anſwer i this, we are called Chriſtian from that perſon in the Trinity that hath merited moſt in the re demption of mankind.

20. And here farre be it from me to make odious compariſon be

betwixt the perſons in the Trinity, and their deſerts towards us, which have moſt indeared us unto them. That perſon who hath done leaſt for us, hath done more for us then we can *requite*, then we can *deſerve*, then we can expreſſe, then we can conceive; however, may duſt and aſhes in all humility confeſſe this moſt neceſſary and comfortable truth, that Chriſt the ſecond perſon in the *Trinity*, is the *beſt friend* we have in the *Court* of *Heaven*, and hath both done and ſuffered moſt in the effecting our ſalvation.

21. Thence is that expreſſion of David, Pſalme 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand, untill I make thy enemies thy footſtool. The Lord*, that is,

God the Father, ſaid to my Lord, tha
is to *God the Sonne, to Ieſus Chriſt*
indeed one can take but littl
comfort in the *Lord*, if not for *m*
Lords interceſſion. *The Lord* conſi
dered in his greatneſſe and juſtice
is our enraged enemy, affordin
us cauſe of fear and ſadneſſe, ti
beheld as reconciled in our *Lor*
unto us.

22. Now it will plainly appea
that *Chriſt* hath performed mo
for mankind in order to our *Sa*
vation.

For, firſt, *in operibus ad extra*, i
all outward actions, *Chriſt the ſe*
cond perſon in Trinity hath an equa
ſhare with the other two. Thu
Chriſt, as well as the other *two per*
ſons in Trinity, created the Worl
and all therein, John 1. 1, 2, 3.

he beginning was the Word, and the word was with God, and the word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.

23. Secondly, we are juſtified by Chriſt, as well as by *God* the Father, Gal. 2. 17. *But if while we ſeek to be juſtified by Chriſt, we our ſelves are alſo found ſinners, is therefore Chriſt the miniſter of ſinne? God forbid.*

24. Thirdly, we are ſanctified by *Chriſt* as well as by the *holy Ghoſt*: for as it is ſaid, Rom. 15. 16. *Being ſanctified by the holy Ghoſt*; ſo it is ſaid, 1 Cor. 1. 2. *To them that are ſanctified through Chriſt Ieſus.*

25. Hitherto we have proved, *That Chriſts goodneſſe* came para-

lell with the other *two persons in Trinity*, in their relation to mankind, *creating, justifying*, and *sanctifying us*: now it remains that we shew what *Christ* hath peculiarly done and *suffered* for us. And this will plainly appear, if we consider, how three parts of four in the Creed, are made up of our Saviours performances for our *salvation*, wherein he alone had a *personall interest*.

26. *Christ* it was, who was conceived of the *holy Ghost*, *Christ* it was who was born *of the Virgin Mary*; *Christ* it was *who suffered under Pontius Pilat*; *Christ* it was *who was crucified, dead, and buried*; *Christ* it was *who descended into hell*; *Christ* it was *who the third day rose again from the dead*; *Christ* it is *who sitteth on the right*

right hand of God almighty; Chriſt it ſhall be, *who ſhall come to judge both the quick and dead*: And thus we ſee, that the greater part of the *Creed* is but a *Chronicle* of *Chriſts achievements* for mankind, from whom we are *juſtly called Chriſtians.*

27. But ſome will ſay, grant it fit *that Gods ſervants* ſhould be denominated from *the ſecond perſon in Trinity*, yet, why are they not *called Ieſuites from Ieſus*, rather then *Chriſtians from the name of Chriſt?*

28. I anſwer, *The name of Ieſus which ſignifies a Saviour*, is not of ſo *tranſitive a nature as the word Chriſt* is, nor can it be ſo properly applyed to men, without ſome ſuſpition of blaſphemy, and confining thereupon; *Ieſus* importeth

a *Saviour*, *Christ* importeth *anointed*; now every servant of God cannot be termed a *Saviour*, but may properly be called a *Christ*, and an *anointed*.

29. This may be proved from the expression of David, Psal. 45. 7. *Thou lovest righteousnesse, and hatest wickednesse, therefore God, thy God hath anointed thee with the oyl of gladness above thy fellows.* See we here, *That Christ being anointed* above his fellows, implieth that his fellows were also anointed, though in an inferiour proportion; though the *grand shower of graces* fell onely *on the head of our Saviour*, yet some straggling drops did light on all them who truly believe in him, so that every *Saint of God* is a little *Christ or anointed*.

30. They

30. They may alſo be called *Chriſtians*, that is the *profeſſours* of the faith, maintainers of the *doctrine* which *Chriſt* delivered to his *Apoſtles*, and endeavourers to imitate the examples which he ſet before them.

31. Here we muſt not forget how the heathen made another deduction, and etymologie of the word *Chriſtians*; for ſuch pagans, in the *Primitive times*, beholding the *love and charity* betwixt *Chriſtians*, how they mutually relieved each others wants; but eſpecially, how they converſed together in the time of plagues and epidemicall diſeaſes, comforting one another, when heathen people ſtarted from the embraces of their neareſt relations: I ſay, ſeeing this, they

they conceived they were called *Christiani quasi Chrestiani*, from χρηστὸς the Greek word for *mild and meek*, as more mercifull men, more pittifull and compassionate persons then any others.

32. But alasse, should heathens now look on the carriage and *conversations of Christians* one towards another, how spitefull and cruell we are, how Beariſh, how Boriſh, how Brutiſh we are in our mutuall dissentions, they would conclude us not called from meekneſſe; so ill we broke our names.

33. Come we now to the uses of what hath been delivered, which may serve to confute two sorts of people.

First, Those that are ashamed of the name *Christians*. Se-

Secondly, Thoſe that are a ſhame to the name *Chriſtian*.

For the firſt, We charge this on the account of the *Church of Rome*, let them get it off as they can. For the word *Chriſtian* in the citie of *Rome*, is taken to be a term of diſgrace, a *note* or *brand* of *infamy*; ſo that when they will diſparage a perſon, they call him a* *Chriſtian*, which amounteth to as much as a *ſilly fellow*, a *mean man*, a man of *no parts or endowments*.

* See the *Rhemiſh* Teſtament, and Dr. *Fulk* in his Annotat. on this verſe, Acts 11. 26. citing one *Chriſtophorus Francius* for the juſtifying of this obſervation.

34. And will you know the true cauſe thereof? It is this; All pregnant wits of able and active parts, or of high and *honourable parentage*,

rentage, enter themselves into some *Order*: if men, of *Benedictines*, *Dominicans*, *Franciscans*, *Carmelites*, *Iesuites*, &c. if women, *Bridgittians*, *Clarians*, &c. so that besides the name of Christians, they have an addition from their *Order* to distinguish them from the common sort of people. And if they be *Seculars* of any considerable *Eminency*, then are they known by their *dignities* of *Arch-deacons Bishops*, *Cardinalls*, &c. So that such plain poore people which are without *welt* or *guard* of any such *Religious Accessions*, are called *Christians*, as useless in the *Church*, save as *ordinary persons* without any degree or dignity therein. Thus *Christian* passeth there for the civillest expression of a *fool*, and doth not

not *Rome* ſhew her ſelf to be *Antichriſtian* to purpoſe, where the name of *Chriſtian* paſſeth for a term of *diſhonour*, or at the beſt of *diminution*?

35. In the ſecond place we charge it on our *Romiſh adverſaries*, that they are aſhamed of the name *Chriſtian*, becauſe they write themſelves *Dominicans*, *Franciſcans*, *Carmelites*, &c. *pleaſing* and *priding* themſelves in thoſe titles, whileſt the name of *Chriſtian* (though not actually *diſowned*) is diſuſed by them, and left in *ſilence* and *obſcurity*.

36. But here the *Romaniſts* turn our own *Ordinance* againſt us, and aſſault us with our own *weapons*. They heavily accuſe us for being aſhamed of the name *Chriſtian*, be-

cause calling our selves *Lutherans*, *Calvinists*, *Hugenotes*, *Protestants*, *Remonstrants*, *Antiremonstrants*, &c. Thus as *Mary* complained, John 20. 13. *They have taken away the Lord, and I know not where they have layd him.* They charge us that we have left out and lost *Christ*, under those many strange names we have assumed to our selves.

37. I must enlarge my self in answer to this *Objection.* And first I lay down this *Foundation*, that we never took these names unto our selves, but they were fixed and fastned on us by the *spleen* & *envy* of our *Romish adversaries*; and here we appeal to any unbiassed person to be *judge* betwixt us, whether this be fair and ingenuous dealing of the *Papists*? who first

asperse

aſperſe us with ſuch *nicknames*, firſt *call us ſo*, and then accuſe us *for being called ſo*. And this will plainly appear, upon a particular examination of the aforeſaid *names*.

38. To begin with *Lutherans* and *Calviniſts*. This we ſay. We acknowledge *Luther* and *Calvin* two eminent inſtruments of Gods glory in their generations; whereof the firſt was more then a common man, armed *cap a pe*, with a couragious ſpirit, to break through, and rout the *ranks* of the *Romiſh ſuperſtitions*. However, we utterly diſclaime to be called by their names: call us *Lutherans*, call us *Calviniſts*, call us *Proteſtants*, or what they pleaſe, we ſtand ſilent, and return no *vous aves*, as utter-

utterly unconcerned in that *call*, onely we find our tongues, when termed *Christians*: For *the disciples were called Christians first at Antioch.*

39. We reade a passage Isaiah 4. 1. much appliable to this purpose. *And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, onely let us be called by thy name, to take away our reproach.* Here we may plainly perceive, that it is the *prerogative Royall* of the *Husband* alone, and part of his *Maritall priviledge* to have his wife denominated from him. God therefore who is a *jealous God*, may justly be suspitious of our *Church* her *loyalty*, if offering to be named from any other, but from *Christ* her *Husband*. 40. What

40. What saith John the Baptist? John 3. 29. *He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, rejoyceth greatly, because of the Bridegroomes voice, this my joy therefore is fulfilled.* We allow *Luther* and *Calvin friends of the Bridegroom*, shining and burning lights, *starres* of the *first magnitude*, but *Christ* alone is the *Husband*, the *Bridegroom* to whom our *Church* humbly and heartily applieth it self, triumphing to be called after his name alone.

41. Come we now to the third term of *Protestants*, wherein we take no delight, as cast upon us by our adversaries. Here first, we confesse that in a generall sence all the *Saints* of God may be termed

Protestants. S. *Paul* himself was one, 1 Cor. 15. 31. *I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.* *Protestation* is no more then a *solemn and serious profession of the truth.*

42. But the name of *Protestants* as imposed on those of our Church, had this originall. The *German princes* being in war with *Charles the fifth Emperour*, drew up an *Instrument* which they called a *Protestation*, containing a *Breviate* of the *Articles* of their *Religion*, in opposition to the *superstitions* of the Church of *Rome*; and this they protested jointly to defend, with their lives and estates: hereupon their *Adversaries* termed them *Protestants*, a term now extended to all of their perswasion:

but

but it can never be proved that we took that name to our selves, or took any delight or contentment therein, as too narrow a name of party, whilst *Rechobath*, God hath made us room in the word Christians, seeing that we rejoice in the latitude and comprehensivenesse thereof.

43. As for the name *Hugenots*, it was imposed by the *Papists* on the servants of God, who declining the common superstition repaired privately to S. *Hughe* gate at *Tours* in *France*, there secretly to here *Sermons*, and receive the *Sacrament*. But it cannot be evidenced, that ever they of the *Reformation* in that countrey, appropriated the name to themselves, or did ever style or write themselves

by that *Appellation*; the ſame may be ſaid of the remaining names, which without our conſent, yea againſt our wills, have been faſtned upon us.

44. Here I will not deſcend to thoſe *petty* names of private *Sects*, which theſe laſt ten yeares have produced, nor will I honour them with any mention. Chiefly, becauſe as the youngeſt of diſcretion in this congregation, may remember the beginning of ſuch names, I hope the oldeſt may live to ſee the end of them, when ſuch ridiculous and abſurd names ſhall utterly be aboliſhed.

45. Come we now to the ſecond ſort to be confuted, namely, ſuch as are a ſhame to the name of *Chriſtian*, and theſe may be reduced to three ranks. 1. The

1. The Profane.
2. The Ignorant.
3. The Factious.

To begin with the first. Such may justly forfeit the title of Christian, whose *works* confute the *word*, and *conversations* contradict their *denominations*; let such either *live* as they are *called*, *Christians*, or be *called* as they *live*, *Pagans*.

46. *Scipio* the worthy *Conquerour* of *Africa*, had a *son* that had nothing of his *father* but the name, being *cowardly dissolute*, and given to all *debauchery*. It happened that he came into the *Senate-house* with a ring on his finger, wherein the picture of his *father* was most lively made; where the *Councel*, by an *Act of State*, com-

manded him to forbear the wearing of it, adjudging it unfit that he ſhould wear his fathers *picture*, who would imitate none of his fathers *vertues*.

47. I am ſorry the ſtory is too naturall to be applied, and your meditations have prevented me herein. Let them no longer abuſe the name of Chriſt, but deſiſt from making any further uſe thereof, except they will make a *Reformation* of their lives, with all poſſible ſpeed, to an acceptable proportion.

48. Secondly, it confutes the ignorant, which wear the name of *Chriſt*, yet can give no account of *Chriſt*, from whom they were ſo named; demand of them a reaſon of their denomination, and

and they are utterly unable to return any ſatisfaction.

49. Laban being queſtioned for his cozonage by his nephew Jacob, for ſubſtituting Leah in ſtead of Rachel, had nothing to plead for himſelf, Gen. 29. 26. *Save onely that it was the cuſtome of the countrey not to marry the younger firſt.* So were ſome countrey people taken to task, and ſeriouſly catechized about the cauſe of their names, they would render no other reaſon, but the cuſtome of the place they lived in; it hath been faſhionable ſay they for many hundred of years, our fathers, grand-fathers, Great grand-fathers, time out of minde, have been called Chriſtians, and we ſucceed, as to their *lands*, ſo to their *appellations*.

50. It is sad there should be so much darkness in our land of *Goshen*, where the Gospel hath been so plentifully preached, and publickly professed: these things I could as heartily wish they were false, as I do plainly know they are true.

51. Lastly, it confutes those who are factious, and willingly and wilfully make rents in the Church; how can these without apparent usurpation be intitled Christians?

52. Well, to conclude, let us leave off all by-names of parties, interest and factions, and return to our *best*, *largest*, *and ancientest* name of Christians: *best*, because no doubt imposed, if not by the command, by the

the conſent of God himſelf, and therefore good reaſon it ſhould alwaies continue as an honourable denomination. We reade, Gen. 2. 19. *That whatſoever Adam called every living creature, that was the name thereof.* It ſeemeth he gave them expreſsive and ſignificant names, ſuch as were breif definitions of their natures, or elſe God would have reverſed and revoked them, and not have ſuffered them to ſtand and remain; ſeeing therefore *the name of Chriſtians* was given by a greater then *Adam*, being, if not *jure divino*, at the leaſt *jure apoſtolico*, by the joint *concurrence of the apoſtles* thereunto, let it laſt to all poſterity.

53. Yea, as this is the beſt name, be-

because the best men were the authours thereof, so is it also, because of the best matter contained therein, *the name Christian* well understood, it preacheth a double Sermon unto us.

1. It putteth us in mind of what *Christ* hath done for us, and the many benefits we obtained by his life, death, *resurrection, and intercession.*

2. It is a remembrancer unto us of what we should do for *Christ*, in gratitude to the many favours he hath done for us.

54. Secondly, Christians, it is the largest name, it takes in all Christs little flock within the compasse thereof, agreeing in the same fundamentall doctrine, though

though there may be difference betwixt them in unimportant controversies, where the errour doth not intrench on salvation; though their opposites may unmercifully censure and condemn them for the same. O! if God were not more mercifull to us then we are charitable one to another, his *flock* would be so little, it would not deserve the name of a *flock*.

55. 3. It is the ancientest proper name; *Believers*, *Saints*, *Brethren*, *Disciples*, they were but *epithites* and *appellatives*; and though they still be in being and lustre, yet they are all out-shined with the word Christian, the best, largest and ancientest name for all of our profession; *And the Disciples were first called Christians at Antioch.*

FINIS.

THE WORST of EVILS.

Ephes. 2. 3.

And were by nature the Children of wrath even as others.

By *T. F.* B. D.

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IN this chapter S. *Paul* is the remembrancer to the *Ephesians*, and reades them a lecture of their badnesse, before their calling and conversion; & surely such thoughts are right profitable to *Christians*, to call to minde how bad they were whilst they were wilde *Olives*, before they were ingrafted into *Christ*: for first it will raise their thankfulnesse to *God*; What am I, or what is my fathers house,

houſe, that thou ſhouldſt bring me hither? it will make us pay one tribute of praiſe more fully, more freely, when we conſider if we be veſſels of honour, it is no difference in the *clay*, but in the pleaſure of the *Potter*. Secondly, it is excellent phyſick againſt the pleaſure of pride, to let our ſouls bloud with the conſideration how bad we have been; he that will not confeſſe his former badneſſe, I ſuſpect his preſent goodneſſe, whether he hath any or not. Laſtly, it will make us both pitty the preſent wofull eſtate of wicked men, and hope well, and pray heartily for their future converſion; why ſhould we fear that arm of *God* ſhould be too ſhort for others, that could

reach

reach us? thinke not that we are the last lost sheep that shall ever be found; *The most crooked tree will make timber for the temple, if God pleaseth to hew it.*

For these and other reasons, S. *Paul* in this chapter paints out to the life the dead estate of the *Ephesians*, whilst they were in trespasses & sinnes, following their own lusts, and the power of the *Prince* of the aire; and in conclusion shewes the cause thereof, namely their corruption by nature; so that the last *item* in this black bill is in effect the very *imprimis* of all the rest. And were by nature the children of wrath even as others: we will observe this plain method.

1. *That by Nature all are the Children of wrath.*

2. *How it comes to paſſe that we are ſo.*

3. *Seeing ſo it is, what good uſe we may make thereof to our ſelves.*

1. That by nature we are the children of wrath, is the very language of my text; yet leſt any ſhould object my text ſhould be but a ſingle Inſtrument, heare how it is tuned according to the dole full conſort both of ſcripture and reaſon in this point: of ſcripture Pſal. 51. 5. behold, I was ſhapen in iniquity, and in ſinne did my mother conceive me: Romans 5. 12 wherefore as by one man ſin entred into the world, and death by ſinne, and ſo death paſſed upon all men, for that all have ſinned.

2. By reaſon, fetcht from the myſtery of Circumciſion under the ol

Teſtament, & Baptiſme in the new; the whole, ſaith our Saviour, have no need of the Phyſitian, but thoſe which are ſick.

Secondly, becauſe we want that original righteouſneſſe wherein we were created, and which is required to the purity and perfection of our nature; which righteouſneſſe was in *Adam* who was created after *Gods* own image, conſiſting chiefly in *knowledge* and *holineſſe*: as for *Adams* knowledge, he gave ſufficient proof thereof in giving names to the *Creatures*; if a Godfather at the *font* give a fooliſh and fond name to a *child*, the Biſhop at confirmation hath power to alter it; had *Adam* either impoſed improper or inſignificant names on the creatures, *God* no

doubt could have reverſed and revoked them, but the text ſaith Gen. 2. 19. whatſoever *Adam* called living creatures, that was the name thereof, *God* did concurre with *Adam*, and approve their names as brief definitions of their natures: nor was his ſanctity any whit inferiour to his *knowledge*, each faculty of his *ſoul* did look ſtraight forwards on his proper object without ſquinting aſide on any other; ſo that what was ſaid of this great world, was as great a truth of this little world man, and behold all things therein were exceeding good, now becauſe we want this originall *righteouſneſſe*, *we are therefore the children of wrath.*

Thirdly, becauſe all the parts and powers of our *ſoul* and body are

are depraved with originall corruption: now as *Nehemiah* did by night ſurvey the ruines of the walls of *Jeruſalem*, ſo let us with *ſhame*, *ſorrow* and *ſilence*, behold the breaches and dilapidations of our *ſouls*. Our underſtandings are ſo bad that they underſtand not their own badneſſe; our *wils* which are the *Queens* of our *ſouls* become the *vaſſals* of *ſin*; our memory like *Jett* good onely to draw ſtrawes, and treaſure up trifles of no moment; our *conſciences* through errours in our *underſtanding*, ſometimes accuſing us when we are *innocent*, ſometimes accquitting us when we are *guilty*; our *affections* all *diſaffected* and out of order; muſt not that needs be a monſtrous *face* wherein the *blewneſſe* which ſhould be in the

veins, is in the *lipps*; the redneſſe which ſhould be in the *cheeks*, in the noſe; the *hair* that ſhould grow on the *head*, on the *face*? & muſt not our *ſouls* needs ſeem ugly in the ſight of *God*, who have *grief* growing there where *joy* ſhould, & *joy* where grief ſhould? wee love what wee ſhould hate, & hate where we ſhould love; wee fear where no fear is, and fear not where we ought to fear; and all our affections either miſtake their true object, or exceed their due meaſure: this made the pureſt *Pagans* ſee ſomewhat of their naturall impurity, and the moſt refined *Philoſophers* complain of their drowſineſſe by *nature*; they ſaw all was not right, all was not well, which made them complain that nature was *Noverca*, a *ſtepmother* na-

nature was a mother in law, but when or how their own mother dyed, that they could not tell or remember; they could not know how their *souls* forfeited *originall righteousnesse*, being a *mystery* too high for them to mount unto, who wanted the wings of holy *writ*, & the direction of S. *Paul* in my text, that we are by nature the children of wrath even as others:

Here perchance some may expect, that as the *master* of the *feast* said to him that wanted the wedding garment, friend how cameſt thou in hither? ſo I ſhould demand of originall *ſin*, *foe* and worſt of *foes* how cameſt thou in hither, and by what inviſible leakes didſt thou ſoak into our ſoules? but I deſire if it be poſſible to preſent you

this day with a roſe without prickles, to deliver plain and poſitive doctrine, without thorny diſputes or curious ſpeculations, leſt as *Abrahams ramme* was caught in the thicket, ſo I imbroyle you and myſelf in difficult controverſies; and here in generall to prevent ſuch objections as might be made againſt this doctrine of the wrath deſerving condition of men by nature, pray hearken to theſe three excellent rules.

1. Let us not with our wanton *wit* kick againſt the pricks of our own *conſciences*, and goe about to prove by arguments that is not, which we by woefull experience find is, or that that is not juſt which is done by juſtice it ſelf.

2. Let us not make φρόνημα σαρκὸς

the

the doctrine of the chair to determine controverſies betwe n God & us; for the wildo ne of the *fleſh* is a *malefactor*, no wo der if the *malefactor* being made a *Judge* doth accquit himſel : 2ly. it is enmity to *God*; no reaſon that hee ſhould be cenſured by him that is his enemy, his wayes I ſay which are often above reaſon but never againſt right: le us not make he *pallat* of corrupt fl ſh which ſavoureth not the things of the *ſpirit*, our *taſter* in ſpirituall matters.

3. Let us not buſy our brains ſo much to know how *Originall ſinne* came into us, as labour with our heart to know how it ſhould be got out of us; but the worſt is, moſt men are ſick of the *Rickets* in the ſoul, their heads ſwell to a vaſt

pro-

proportion, puft up with the emptineſſe of airy *ſpeculations*, whilſt their leggs and lower parts do waſt and conſume, their practicall parts do decay, none more lazy to ſerve *God* in their lives and converſations: and here the better to ballace both mine and your judgements aganinſt all blaſts and billowes of private opinions, hearken to the reſolution of the Church of *England*, as ſhe hath delivered her ſelf in the article which is the ninth in number, and beareth the title of *originall* or birth-ſin: originall ſin ſtandeth not in the following of *Adam*, as the *Pelagians* do vainly talk, but it is the fault and corruption of every man, which naturally is ingendred of the of-ſpring of *Adam*, whereby man

man is very far gone from originall righteouſneſſe, and is of his own *nature* inclined to *evil*, ſo that the *fleſh* luſteth alwayes againſt the *ſpirit*; therefore in every perſon born into the world it deſerveth Gods wrath and damnation: and that this infection of *nature* doth remain, yea in them that are regenerate, whereby the *luſt* of the *fleſh* called in Greek φρόνημα σαρκὸς which ſome do expound the wiſdome, and ſome ſenſuality, ſome the affection, ſome the deſires of the fleſh, is not ſubject to the law of God; and although there be no condemnation for them that believe and are baptized, yet the *Apoſtle* doth confeſſe that concupiſcence and luſt hath of it ſelf the nature of ſinne.

So

So far the golden *Article*, which as all the reſt was written by their hands who had good heads and hearts, in whom wiſdome did contend with their learning, but their piety was a Conquerour above both; who what they learnedly diſtilled out of the ſcripture, faithfully infuſed into theſe *Articles*: and as the reall *ſerpent* of *Moſes* did devoure the ſeeming *ſerpents* which *Jannes* and *Jambres* the *Egyptian enchanters* did make, ſo ſhall the truth of theſe *Articles* outlaſt and outlive confute and confound all falſe and erroneous doctrines whatſoever; even when wilfull *Heretiques* ſhall have their eyes put out with the beams of *truth*, and factious *Schiſmaticks* want a conventicle to hide their ſhame in,

and

and furious *Innovatours* either run themſelves out of breath (if the law do not firſt overtake them) or elſe fall down through the giddineſſe of their own brains; and then ſhall the eternall truth of theſe *Articles* want nothing but a foe to oppoſe them, becauſe herein they concurre with the doctrine of S. *Paul* in my text, *that wee are by nature children* &c,

Is it ſo that that we are by nature the *children* of *wrath*? this ſerves to confute three ſorts of people, namely thoſe who either faintly affirm it, or flatly deny it, or falſely maintain it: faintly affirm it, and ſuch are thoſe as have written, *Peccatum originis non niſi ex duobus ſcripturæ locis effoditur*, originall ſin is digg'd out but of two or three

three places of ſcripture; *is digged out*, do they mean is extracted by faithfull conſequence? as if what were ſo deduced were not Scripture as well as that which is their κρυπτὸν in ſo many words, *Is digged out*, and ſo are gold and pretious ſtones; and are myſteries of *religion* of leſſe price, becauſe they are to be gathered by ſome pains? *is digged out*, and that is falſe, for it lyes above ground in plain and pregnant places of ſcripture, though theſe men had rather ſtumble at it then behold it. But out of two or three places of ſcripture; why, out of the mouth of two or three witneſſes ſhall not every truth be eſtabliſhed? but out of two or three places of ſcripture, as if one were not all one with one

one thouſand, when it comes from an infallible mouth, places of ſcripture are not to be taken out by the tale, but the weight. Thus theſe men labour to leſſen originall ſin; O let us all labour to leſſen originall ſin, but not by extenuating it in our tenets and opinions, but by labouring to crucify & mortifie it in our lives and converſations; and ſurely many mens immoderate diminiſhing originall ſin, making it next to nothing, gave the unhappy occaſion to learned *Illyricus* to fall foul on that opinion (if his meaning there be not miſtaken) that originall ſin was a very ſubſtance indeed; an opinion ſo abſurd, that at the ſame time I could both laugh at the ridiculous tenet, and

weep

weep at the unhappineſſe of the man that maintained it; well, let us go backward, and if we want wherewithall to cover his nakedneſſe, let us do it with the ſheets of his own books, and let his admirable maſtery in other things crave a concealment of his errour in this.

Flatly deny it, and ſuch are the *Pelagians*, who ſay that all ſinne comes onely by imitation, ſurely *Cain* never learned to kill his brother by imitation; he was the firſt that ſet that *black coppy*, and wrote not after any other. Indeed children would not be ſo bad, or ſo ſoon bad, but for bad examples ſet before them; but bad examples are not the root from whence childrens badneſſe doth grow, but rather

ther the water or compost tha cause it to spring and sprout more speedily.

Fasly maintain it, and so the *Papists*, who though they allow the deprivation of *originall righteousnes*, will not allow the depravation of our *nature*, but hold that we differ from *Adam* no more then a naked man from him whose clothes are taken away; and o make this more plausible, *Bellarmine* creates in his brains, that *Adam* was created with a reluctanty nd *rebellion* of the inferiour pows of his *soul* against the superiour culties thereof, nay blusheth not affirm that *God* could not make man so pure and perfect, but *eter Dei intentionem ex conditione teriæ*, there would be such a re-

bellion in him: *Lord!* this ſame *Bellarmine* at other times without neceſſity and againſt reaſon could conceive how *omnipotency* props up *accidents* without a *ſubſtance*, and makes the ſame body at the ſame time in ſeverall places, and now he cannot ſee how an infinite power is antidote ſtrong enough to expell out of the matter any venemous quality whatſoever: true it is that there was in *Adam*, motion, tendency, and propenſity of each faculty to its proper object, but as for any obliquity and deordination in them, it neither was nor could be, as repugnant both to *Gods* goodneſſe and *mans* perfection: But thus they go about to make (as I may ſay) ſome corruption in *Adam* in his ſtate of inte-

gri

grity, that they may make way for ſome integrity in the ſonnes of *Adam* after their corruption: but the beſt is, that as the *Phariſees* Act. 23. 9. though enemies to S. *Pauls* perſon, yet friends to his *tenets* about the reſurrection from the dead, and valiantly vindicated both him and the truth from the *Sadduces* who traduced him for an *Heretick*; ſo the *Dominicans* who are ſound in this point, that we are unſound by nature, defend both us and the truth againſt the *Ieſuiticall faction* that maintain the contrary: on then with courage you learned *Friers*, and may the ſchool of *Dominick* be too hard for the ſheild of *Loyola*; whilſt verity is on your ſide, let victory be at your backs, may you as far ſurpaſſe your ene-

mies for piety and ſolid learning, as they go beyond you and all honeſty, in policy and treacherous deſignes. And thus whilſt they fight one againſt another, let us come to our ſelves, and apply what hath been delivered, firſt to thoſe that are *children* to *parents*, then to thoſe that are *parents* to *children*.

Ye *children* to *parents* have heard how wee are by *nature* the *children* of *wrath* even as others, which wrath-deſerving condition is derived to you from *Adam* by your immediate *parents*, they alas could not convey life, but muſt paſſe *death* unto you alſo by the ſame grant, yet this ought not to leſſen your *love*, abate your affection, diminiſh your duty unto them

Iſay. 4

Isay 45. 10. *woe unto him that sayes to his father, what hast thou begotten? or unto his mother, what hast thou brought forth?* Rather imitate the example of *David*, though he complained that in sinne had his mother conceived him, yet he was a *father* to his *father*, and a *mother* to his *mother* in her old age, taking order with the *king* of *Moab* that they should be provided for, 1 Sam. 22. 3. grant our *parents* should turn *Ostriches* unto us and forsake us when we are *young*, wee nevertheless are to be *Storks* unto them, and feed them when they are old, having received from them under *God* the greatest benefit that can be, our being.

Ye *parents* to *children* have heard

that this wrath-deserving condition is derived by you unto your *posterity*. How solemnly, seriously, and religiously then ought marriage to be undertaken and used? how too too blame are they who adde to this naturall corruption other staines before *God* and *man*? antedating their *wives*, *whores*, and *heirs*, *bastards*; a sinne in some places that is made so *common*, that tis made no *sinne*: have wee too little wickednesse of *Peor*, whereof wee are not cleansed unto this day, that before the old debt be satisfied ye runne on a new score, and adde bastardy and illegitimation to the naturall infection of your *children*?

2. Secondly, yee see how (though against your wills) yee have pro-

pa-

pagated this wrath-deſerving condition unto your *children*; know then that you are bound both in *honour* and *honeſty*, *civility* and *Chriſtianity* to pluck them out (what lieth in your power) of this pit wherein they are plunged; and this ye may doe, firſt, by embracing the ſpeedieſt opportunity to faſten the *ſacrament* of *baptiſme* upon them; by *baptiſme* the condemning power of *originall ſinne* is drowned, in the *font* the bane is removed, the *blot* doth remain, the guilt is remitted, the blemiſh is retained, the ſting is gone, the ſtain doth ſtay, if not conſented to it cannot damn us, though it may defile us. In *baptiſme*, the finall-peaceable-commanding power is waſhed away, ever after it

may be in us, not over us, it may rule as a *tyrant*, not a *king*, being ever resisted, often subdued, though never expelled. Some prisoners have eaten off their irons with Mercury water, but there is no way to fret of the fetters of originall corruption, (wherewith our feet are hurt in the stocks, the irons have entaed into our souls) but by the water in *baptisme*, and therefore take heed how yee needlessely deferr it: let *marriage* feasts be put of till the parties have got their *wedding wardrobe*, let *churching* be deferred to attend the perfect health of the *woman*, let *funerall pomps* be delayed, they may be put of without danger, which rather please the *living*, then profit the *dead*: these are moveable *feasts* where-

whereof yee make your own *Almanacks*, and set them to fall *higher* or *lower*, *sooner* or *later*, at your own pleasure; but oh take heed how causelesly ye put of the *baptizing* of your *children*, stand not on the *shadow* till ye loose the *substance*, *ne quod deferatur auferatur*, lest what ye delay *God* deny, & whilst you deferre the christening of your child, *God* take away the *child* to be christened, and then, though I will not be the *judge* to condemn the *child*, were I one of the Jury I should scarce accquit the *father*.

Secondly, let them not want good prayers, which if steept in tears will grow the better, good *precepts*, good *precedents*, and shew thy *child* in thy self what he should follow, in others what he should

shun

ſhun and avoid, let them not want wholeſome correction, if occaſion require; blaſt not their *ſouls* with the honey-dew of cockering and indulgence; fetch thoſe little *malefactors* from the hornes of the *Altar*, from the *ſanctuaries* of their *mouthes*, *ſides*, *lipps* and *boſomes*: what ſaith *Solomon*? folly is bound up in the heart of a *child*, and the rod of correction ſhall drive it out, not drive out the heart, but the folly; never was brave ſpirit ſpoiled with moderate correction. But the miſcheif is, that as in the beginning of the year we make much of thoſe weeds which bring the firſt newes of the approaching ſpring, nettles are uſed for pot-hearbs, and ſallets made of Eldern buds, ſo fond *parents* welcome and em-

embrace in their *children* the first beginnings of sinne, yea please themselves to hear their *infants* dispraise *God*, swear, call names, talk wantonly, yea this is accounted wit in the little *children*; I am sure it is want of wit in the greater *children*, for so I may fitly call their foolish *parents* who take delight therein. I say no more, but as for those *parents* who will not use the *rod* upon their *children*, I pray God he useth not their *children* as a *rod* for them.

Now least those who at this present time are neither children to *parents*, nor *parents* to *children*, should complain with the *Grecian* widdows that they this day are neglected in the dispensation of my *doctrine*, hearken to a generall

use

uſe which will take us all in, let us all take notice of a bad principle which lurks in our hearts, this naturall corruption which deſerves the wrath of *God*, in the low Countries half their houſes ly buried in the ground, the laying of the foundation is counted as much as the reſt of the building: ſo half our badneſſe lyes ſecret and unſeen, conſiſting in *originall corruption*, whereof too few take notice, for though (as I have ſaid before) *baptiſme* taketh away the commanding and condemning power thereof, yet the blot ſtill remaining (as by woefull experience we daily find) makes us backward to all goodneſſe, and headlong forwards to all badneſſe, this is that which S. *Paul* to the *Romans* (who

though

though he might touch at an improper expreſſion, ſure would never land there and dwell ſo long therein) calls ſinne fourteen times, and we ſhall find it fourteen thouſand times to be ſo in our ſelves. Away then with the ſick doctrine of the ſoundneſſe of *freewill*, and *merit* of *works*; we have alwayes that in us which baneth the perfection of all our performances, namely the lawleſs law in our members, which rebelleth againſt the law of our mind, and leadeth us captive to the law of ſinne which is in our members: *Thou ſhalt not commit adultery*, and thou ſhalt commit adultery, *thou ſhalt not ſteal*, and thou ſhalt ſteal, *thou ſhalt not bear falſe witneſſe againſt thy neighbour*, & thou ſhalt bear falſe wit-

witneſſe againſt thy neighbour; witches (they ſay) ſay the Lords prayer backward, but concupiſcence (this witch) in our ſoul, ſayes all the commandments backward, and makes us croſſe in our practiſe what God commands in his precepts. Thus every day we *ſin*, and ſorrow after our ſin, and ſin after our ſorrow, and do what we would not, and would what we do not, and the vvind of Gods ſpirit blovveth us one vvay, and the tide of our corruption hurryeth us another: theſe things he that ſeeth not in himſelf is ſottiſh. blind; he that ſeeth and confeſſeth not, is damnably proud; he that confeſſeth and bewaileth not, is deſperately profane; he that bewaileth and figheth not againſt it, is

is unprofitablely pensive; but he that in some weak manner doth all these, is a Saint in reversion here, and shall be one in possession hereafter.

FINIS.

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FINIS.

THE SNARE BROKEN.

Genes. 49. vers. 6.

O my soul come not into their secrets.

By *T. F.* B. D.

on Novemb. V.

LONDON
Printed by *R. Daniel*, for *J. S.* 1656.

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THE SNARE BROKEN.

Geneſ. 49. verſ. 6.

O my ſoul come not thou into their ſecrets.

Among the many arguments to prove the pen-men of the ſcripture inſpired by the ſpirit of God, this is not the laſt and leaſt, that the pen-men of holy writ do record their own faults, and the faults of their neareſt and deareſt relations: for inſtance hereof, how courſly doth David ſpeak of himſelf? *So fooliſh was I and ignorant, I was as a very beaſt before thee.*

And do you think that the face of S. Paul did look the more foul by being drawn with his own

pencill, when he ſayes, *I was a murtherer, a perſecutor, the greateſt of ſinners, &c.*

This is not uſuall in the writings of humane authors, who praiſe themſelves to the utmoſt of what they could; and rather then looſe a drop of applauſe, they will lick it up with their own tongues.

Tully writes very copiouſly in ſetting forth the good ſervice which he did the Roman ſtate, but not a word of his covetouſneſſe, of his affecting popular applauſe, of his pride and vain glory, of his mean extraction, and the like.

Whereas clean contrary *Moſes*, he ſets down the ſinne and puniſhment of his own ſiſter; the idolatry and ſuperſtition of *Aaron* his

is brother; and his own fault in
is prepoſterous ſtriking the rock,
or which he was excluded the
nd of Canaan. No wonder then
he tell the faults of *Simeon* and
evi, both their cruell murther,
nd the heavy curſe which their
ther laid upon them.

Old *Jacob* lyes now a dying,
e lanthorn of his body was rea-
y to be broken, and the light
at was in it to be extinguiſhed;
is twelve ſonnes get about him,
very one expects a bleſsing, and
ey raiſe their intentions the
ore, becauſe they knew that he
as a prophet.

He begins ſadly; *Reuben* hath a
eck, and *Simeon* and *Levi* have a
rſe. No doubt old *Jacob* as a pri-
te man had affection to them

both, but now he ſpeaks to them as a prophet; he knowes no naturall affection, being acted with ſpirituall inſpiration; he leaves of fleſh and blood, being prompted by the ſpirit of God, and tells them, curſed be their wrath, for it was fierce, and their anger, for it was furious.

I ſhall uſe no other method in the words, but ſuch obſervations as are pertinent to the text, & profitable for your ſouls.

Firſt, *O my ſoul*, &c. ſeeing Jacob doth entertain a diſcourſe with his own ſoul, wee may learn,

A Chriſtian who can diſcourſe with his own ſoul, may make good company for himſelf.

This was Davids precept Pſal. 4. verſ. 4

verſ. 4. *commune with your own hearts upon your beds*; this is no contradiction, there is a kind of diſcourſe which makes no noiſe: this communion is the heart of heavenly meditation, he may give himſelf a queſtion, and anſwer it himſelf; and David what he preſcribes to us, practiſes himſelf, when he ſayes, *why art thou ſo ſad O my ſoul, and why art thou ſo diſquieted within me? truſt ſtill in God.*

Had people this art of entertaining a time to diſcourſe with themſelves, it would prevent much miſchief; thou mayeſt divide thy ſoul into ſeverall parts, and thou maiſt diſcourſe if thou wilt with every faculty, with thy underſtanding, memory, fancy, and the ſeverall affections of thy ſoul.

Ask that queſtion of thy under-
ſtanding which *Philip* askt of the
Eunuch, Acts 10. *underſtandeſt thou*
what thou readeſt? call your under-
ſtanding to account whether you
underſtand what you read or not.

Ask thy fancy that queſtion
which Achiſh once propounded
to king David, *where haſt thou been*
roving all this day? bring thy fancy
to account.

Ask that of thy memory which
the maſter did of the unjuſt ſtew-
ard, Luke 16. *give an account of thy*
ſtewardſhip; ask thy memory what
good haſt thou treaſured up.

When thou findeſt thy ſelf
tranſported with mirth, ask thy
ſoul that queſtion, God did to
Sarah, *why laugheſt thou?* when thou
ſeeſt the paſſion of anger grow

too

too violently upon thee, ask of it that queſtion which God did to the prophet Jonah, *doeſt thou well to be angry?*

Conſider, if you could thus diſcourſe with your ſelves, you would prevent much bad company; for when we runne into the company of good fellowes, wee have but one thing to pretend unto as a thing incident to mans nature, that he loves company. But if we could entertain this diſcourſe with our own ſouls, wee ſhould be never leſſe alone, then when we are alone, and abate the tediouſneſſe of ſolitarineſſe with good ſociety.

Oh my ſoul come not thou into their ſecrets. The next obſervation is,

That wicked men have certain ſe-

ſecrets, which they communicate to thoſe of their own ſociety.

Wee read in the 26. Pſalm of the ſecrets of the Lord; now as the Lord hath his ſecrets, ſo the devil hath his ſecrets of iniquity; and the reaſon why they keep them ſecret, is, becauſe otherwiſe they would not attain to thoſe ends which they propound to themſelves: if all their deſignes were open, they would be fruſtrated and never obtain their helliſh intents, and therefore that they may not be hindred in bringing them about, they keep them ſecret.

And yet know by the way, though they are ſecrets to men, they are not ſecrets to God; all things are naked and open before him, he is the ſearcher of the heart and

and reins. But no further of this, I come to that which is of more concernment.

It is a dangerous thing to come into the ſecrets of wicked men.

I divide wicked men into two ſorts, thoſe that call people into their ſecrets, and thoſe that come into their ſecrets when called, the principalls, and the acceſſaries; there is a generation of people that think they will fare well enough, if they be not the firſt contrivers, or the moſt active inſtruments in an evil deſigne: they think this will bear them out, if they came in but by the by; oh beloved, know it is not enough to excuſe thee.

And know that a man may come into an evil ſecret, and not com-

command it, contrive it, or act it.

First by consent to it, thus (not S. Paul) but Saul the persecutor came into the mischievous secret of stoning *Stephen*; for though it was openly acted, yet it was privately plotted. And what did *Saul* do? he threw never a stone, he did not, but I tell you what he did, he kept the clothes of those that did it: the Iewes put off their upper garments that their hands might be at the more liberty, with the more strength and steady aime to throw their stones at him, which their sleeves hindered; now *Paul* standing by, and keeping the wardrobe of their clothes, was equally guilty with them in that act.

The

The next thing by which a man may be guilty of a wicked ſercret, is by concealing of it, and we find that God brought heavy judgements upon meere concealing.

In the fifth of the Acts, it is ſaid of *Ananias* that he kept back the price, his wife being privy to it, it is not ſaid ſhee did conſent, but onely conceal it. Now S *Auſtin* ſaith in this caſe it is one of the hardeſt things to clear Gods judgements.

God is juſt, the fault was in her uſe of this action, ſhe might have diſcovered it unto the Church, and ſo have been ſpared.

Thirdly, by commending it; though we neither conſent to it, or conceal it, yet if thou commend it, thou doſt adopt that wicked act to

be

be thine own, and draw the guilt thereof upon thee; and ſo men come to be guilty of other ſoules ſinnes.

But if a man be a miniſter or a magiſtrate, he may be guilty of ſinne otherwiſe, and neither of theſe wayes here ſpoken of; the miniſter if he doth not publickly reprove it, and the magiſtrate if he do not puniſh it.

The miniſter, if he do not reprove it with Chriſtian diſcretion and moderation; though in the ſinnes of great men there is much more danger in reproving them. A crack or want of repair in the top of a ſteeple is more dangerous to mend then any part; the maſon muſt have many devices to climb unto it with the danger of

of looſing of his life: ſo it is dangerous to reprove great perſons to high for us to meddle with. But if we be called to it, we muſt truſt in the aſsiſtance of God; and wee partake of their ſinnes if wee do not reprove them.

But the magiſtrate is guilty though he do reprove it, if he do not puniſh it. *Ely* did reprove his ſonnes, it was well he did it, but this is not enough, the heinouſneſs of their offences was of that nature, that the proud fleſh muſt be cut off, and not be ſuffered to feſter in the body. But he being a magiſtrate and not puniſhing of it, ſuffered himſelf.

But now let us come to know the ſecret; what was the miſchief which theſe two had done? the ſtory

ſtory is large, and is ſet down by the ſpirit of God in the 34. of Geneſis.

Now may I requeſt you, when divine providence ſhall carry you to your quiet meditations, to read the whole ſtory.

I ſhall give you a brief account of it.

Iacob had but one only daughter, and ſhee would go gadding abroad to ſee other daughters; ſee what comes of the wandring of virgins from their parents houſes, for this was it which wrought her miſery, ſhe would go abroad to ſee faſhions, and going forth, ſhe ſees and is ſeen by the prince of the land.

Give now *Shechem* his due that did her this wrong, he was more honeſt

honeſt in his diſhoneſty then ma-
y in this age, who when they
ave improved their wicked
houghts upon womens weak-
eſſe, how many are there who
o ſcornfully & ſpitefully throw
hem off, and triumph in the con-
ueſt they have gotten by their
wn treachery, and the others
ault, and throw away the ſnuff of
heir wantonneſſe which ends
heir love?

It is ſaid of *Thamar* the daughter
f *David*, that after *Ammon* had ab-
ſed her, he fell from her; but *She-
hem* had more generous principles,
e doth endeavour to make her,
whom formerly he had made his
arlot, to be his wife.

This done, the ſonnes of *Jacob*
will not conſent, unleſſe they be

circumcised, which done, in comes *Simeon* and *Levi* and kill them all, men, women and children. Now two things give accents to their cruelty.

First, that they abused the holy sacrament of circumcision, which God had appointed for a signe and a seal to the children of Israel, and to make this a cloak to their murtherous intents this is the first aggravation, they brought heaven intot heir intended designes.

The second was this, that whereas the offence done was personall in *Shechem*; yet the punishment fell upon the whole city, and the women and children.

What mischief had the women done, whose known weakneſse is their profest-armour against any

true

true valiant man? What fault have little infants done, whoſe fathers were the onely committers of the faults? this added to their cruelty.

But as a musket makes no report when diſcharged in the ſame place and time with a full cannon; ſo the act of theſe is but ſmall in compariſon of the cruelty of which this day is our gratefull remembrance: *my ſoul come not thou into their ſecrets.* It was a ſecret in its nature, but a greater ſecret in regard of the time and place in which it was committed; it was plotted in the bowels of the earth, and they undermined many yards therein, leaſt the ſun aſhamed to ſee it ſhould diſcover it; or as if they would creep neerer to hell, from whence it was firſt invented.

And it was a ſecret in reſpect of the perſons who were joyned and ſoldered together with an oath of ſecreſie; and mark a double concurrence of cruelty in this ſecret.

The ſonnes of *Iacob* abuſe the ſacrament of circumciſion, under the covert whereof they might the better bring to paſſe their intended villanies; ſo *Gardiner*, he gave the ſacrament of the Lords ſupper, to all thoſe that were conſpirators in this wicked deſigne and treaſon, that ſo he might enjoyn them to the greater ſecrecy.

And as in the ſecret of *Iacobs* ſonnes there were men, women & children ſlain; ſo theſe traitors intended not their cruelty againſt the king onely, but ſurely that blow had

had not been given, but many thouſands of people whoſe occaſions might have ſummoned them to that place, would have been ſent with the peers of the land the ſame way of deſtruction. I do not queſtion but there are thoſe here preſent, whoſe memories have not let fall the day of this great deliverance; for it muſt not be ſaid that the deliverance extended onely to thoſe then living, but wee, though then in our mothers wombs, and not thought on, participate fully in the enjoyment thereof. For had it been effected as it was intended, it is eaſie for you to judge and conceive the ſad condition this land had groaned under, had it took effect the miſeries of this land had been great, but

the diſhonour to God had been far greater, and if God had ſuffered it to come to paſſe, preſently they had cenſured their own actions to be good and juſt, but the ſnare is broken, and we are delivered.

Oh let your prayers be therefore joyned with mine, that wee may be all kept from the ſecrets of wicked men, and in a thankfull remembrance be conſtant in our praiſes to God for this dayes deliverance.

Some deſire that this day may not be kept, but forgot, and methinks it looks with a paler colour in the Almanack then it uſe to do, but next year it will be a full jubile, fifty years ſince the contrivance thereof: let all thoſe whom

whom God ſhall lend life unto that day, keep in your minds the memoriall of ſo great a bleſſing, and to preſerve the memory thereof, for what principles of falſe doctrine had infected this land, had this plot taken effect: and therefore it ſhall be my prayer, that God will write thankfulneſſe in your hearts to a continuall remembrance of the ſame.

FINIS.

whom God shall lend life unto that day, keep in your minds the memorial of so great a blessing, and to preserve the memory thereof, for what principles of false doctrine had infected this land, had this plot taken effect: and therefore it shall be my prayer, that God will write thankfulnesse in your hearts to a continuall remembrance of the same.

FINIS.

STRANGE JUSTICE.

Iudges 19. 30.

There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, *unto this day: conſider of it, take advice, and ſpeak your minds.*

By *T. F.* B. D.

LONDON
Printed by *R. Daniel*, for *J. S.* MDCLVI.

STRANGE JUSTICE.

Judges 19. 30.

There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak your minds.

TRagedyes begin smiling, but end weeping & bleeding; so this chapter: the former part thereof merry with feasting, the latter mournfull with murther, a murther most strange, most true; and give me leave a little to unfold the manner thereof, the rather, because it it a leading case, & I pray God that it may never hereafter have any to follow it.

A nameleſſe *Levite* with his wife journeyed on the highwayes ſide, waited on by one ſervant. *Balaam* the falſe prophet rode in ſtate with his two men: *Numb.*22. the Levite in this chapter is decently attended, has his man: how many poor miniſters now adayes for want of means are forced to be ſlaves to others, and ſervants to themſelves: going on they come to the city of *Gibeon*, whoſe inhabitants were notoriouſly wicked, addicted to the ſinne of *Sodomy*, where all the pleaſure and delight conſiſteth in the enormity thereof. But as luſt in this city was hot; ſo hoſpitality was cold, none invite this Levite home to their houſe; for then amongſt the *Jewes* there were no inns, or rather every houſe was an

inne,

inne, wherein ſtrangers were freely entertained, and at their departure thanks was all the ſhot they had to diſcharge. At laſt comes an old man from his work out of the field at evening, and gives him a free invitation, mark (I pray) his character, 1 he was an old man: your youthfull gallants have more bravery on their backs, then bounty in their hands; alaſs! they have been born ſince the death of hoſpitality. Even amongſt us for the moſt part they are old men of an ancient ſtamp and edition almoſt worn out, which are moſt to be commended for their hoſpitable bounty. 2, he came from his work, thoſe are moſt pitifull to others, who are moſt painfull in their own callings. Your great gameſters that will

will play away an estate by wholesale, are loth to retaile out an almes to the poor, whilst commonly the best husbands are the best house-keepers; liberality being a fire that is maintained by thrift. The Levite entred into his house, but finds the haven more dangerous then the open sea; more safe might he have been in the wilderness amongst beasts, then in the city amongst beastly men, who now presse to offer that violence to his person, which is not to be named amongst Christians. At last they are content to spare the Levite himself (which I impute not to their pity, but to Gods providence) and make his wife the prey of their lust; till the violence and variety thereof caused her sud-

ſudden death; where marke by the way the juſtneſſe of the wayes of God. This woman had formerly been falſe to her husband verſ. 2. andnow ſee wherein ſhee had offended, therein is ſhee puniſhed.

Culpa libido fuit, pœna libido fuit.

By luſt ſhee had ſinned, by luſt ſhee doth ſuffer. She that could not be content to be ſeverall to her husband alone, is now againſt her will made common to ſo many, till it coſt her her life; yet it might pleaſe God ſo to ſanctify this affliction unto her, as thereby to bring her to a ſight and ſorrow for her ſinnes, and her ſhameſull death on earth might occaſion to her a glorious life in heaven. Her husband laying hand on her corps, with a knife

knife cut it into twelve parts, and
severally sends them to the jury of
the tribes of *Israel*.

Hard hearted husband, if the least
pity be alive in thy breast, offer
not this wrong unto the dead. Is
it not enough that her soul is par-
ted from her body, but her body
also must be twelve times parted
from it self? suffer her ashes to
sleep in quiet, the pawn for the
return of her soul; methinks that
knife that cuts her hands should
pierce thine heart: but condemn
not the Levite for this deed, it was
not cruelty, but pitty and piety
that moved him unto it, that the
sight of the corps might make the
Jewes the more throughly prose-
cute the cause, and every tribe that
had a part of her body, might have

a part in revenging her innocent bloud. Her mouth onely ſpake whilſt ſhe was living, now each peice of her mangled corps ſpeaks when ſhee is dead; whileſt the *Iſra-elites* both attentively heard and ju-diciouſly underſtood the language thereof, which made them con-demn the cauſers of her death for matchleſſe offendors: many men have done villanouſly, but theſe ſurmounted them all, *there was no ſuch deed done nor ſeen ſince &c.*

I will not mangle my text as the Levite his wife, with often divi-ding it; let it ſuffice to obſerve therein two principall parts,

First, a narration of a notorious villany, *there was no &c.*

2 The preſcribing of wholeſome orders for the future: *conſult, conſi-der, and give &c.*

In the first, two commendable practises of the Iewes commend themselves to our meditation.

1 First, they were well skilled, well versed in the severall actions which were done in their country before their time, and used to match & compare one deed with another, to see which was better, which worse, which more which lesse vitious; and amongst the army of sinnes behold this in my text stands like a Saul, stands higher then his fellows by the shoulders upwards.

Herein let us follow the example of the Israelites, let us read histories that we be not made an history; let us compare the passages of the time past with those of the present age; for as it is a great ble-

mish

niſh in a Gentleman though ne-
er ſo proper and perſonable, if he
ath but ſuch a crick in his neck,
hat he cannot turn his face back-
ward to ſee what is behind him:
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bodies of those worthy men who compiled them; but at your best leisure read and peruse them. But when you have read all human Authors over, they will be but so many muddy and brackish channels to the pure and fresh fountain of Gods holy word: meditate therefore in the same both day and night, wherein alone you shall find stories more true, more various, more pleasant, more profitable, then all other writers ancient or modern are able to afford.

2. The second praise-worthy practise in the Israelites is this, they kept the solemn and constant memorial of their coming out of the land of *Egypt*; from which as from a memorable *æra*, and remarkable *Epoche* they used to date, and com

compute their severall actions; *not since the day that the children of Israel came out of the land of Egypt.* And good reason they had to remember it; God then bestowing on their fathers a great deliverance, who whilest they lived in Egypt, lived in continuall slavery. Indeed they had meat enough; which may serve to condemn the cruelty of some masters to their servants now adayes, who though they give them their bellyfull of work, will not give them their bellyfull of victualls.

The Egyptians dealt better with the Jewes in this kind; of onions, cucumbers, and the fleshpots of Egypt, they had their full by their own confession. Yet their life being a bondage must needs

be miſerable; liberty being the very life of our life without which our life is a continuall dying. Yea the coming of the children of Iſrael out of Egypt may in ſome ſort ſeem to them to have been the creation of the world; *Adam* was made of the duſt of the earth, they then fetcht from the clay of the earth, whereof they had made many hard bricks, though not half ſo hard as the hearts of thoſe Taskmaſters, which were ſet over them, the world was made of nothing, the Jewes when they came out of Egypt, being made formerly for outward reſpects no better then nothing. And as their remaining there was miſerable, ſo their removing thence was miraculous; wonderfully therefore

ſhould

ſhould they have forgot themſelves, if they had forgot Gods wonders towards them in this deliverance.

And have not wee *Engliſh*men as many and remarkable deliverances as ever the Jewes had? ſome common with us to all Chriſtians, as the ſecond birth day of the world at the birth of our Saviour. You therefore that are clarks and notaries, who in dating of acts and inſtruments, with your poſting pens make ſuch frequent mention of the year of the Lord, labour that thoſe words which have been ſo often written with your hands, may once be written in your hearts, with the benefits accrued to all mankind by the birth of our Saviour. Some proper

to this our nation alone, as the deliverance from the *Spanish* invasion in 88. *Naomi* said to the men of Bethlehem, Ruth 1. call me not *Naomi* fair; but call me *mara* bitter, for the Lord hath afflicted me, I went out full but return empty, &c. so might that great fleet say, call me not the invincible *Armado*, but call me the conquered *Armado*; for the Lord hath punished my pride, I went out full, the terrour of the world, but return empty to the scorn of all nations. Go then you *Spaniards*, bragge of *Lisbon*, *Bilboa*, and *Toledo* blades; sure I am that then an English sword managed by the arm of the God of heaven was proved to be the best mettall. Nor lesse miraculously from home-bred conspiracy in the

gun-

gunpowder treason, where the reason oncly was intention, but nothing (thanks be to God) brought to execution, but the traytors. Well, its said that things written in marble are most durable in difference of time; I would not wish to us a marble, hard or stony heart, but such a one as is soft, tender and pliable, and surely this will sooner receive and longest retain the print of Gods favours unto us, and principally of these deliverances wherein the people of England may be said to have come out of the land of Egypt.

Now that this sinne in my text may appear in its proper colours, consider with me; first the party to whome the wrong was offered was a *stranger*; the word stran-

ſtranger in the very mention of it ought to carry with it a protection from all wrongs; the heathen Romans were ſo Chriſtian in this kind, that if their enemy chanced to enter into their houſe in nature of a ſtranger, there was a ceſſation from enmity, during his abode under their roof, and revenge gave place to hoſpitality. Secondly ſhe was a *woman*, & that ſex may ſeem in ſome ſort to be fenced from injury, becauſe it is not fenced from injuries. For ſuch is the known weakneſs of women, that wee count it weakneſſe in men to offer them any wrong, and our modeſty is the beſt ſafeguard and defence for theirs. Thirdly, ſhe was a Levites wife, and methinks ſome ſhadow of ſacred-

neſſe

neſſe ſhould be reflected from him on her. Fourthly ſhe was abuſed to death; indeed ſhe died not preſently, but before ſhe came into the houſe, her ſoul got out of her body, and even in our law it is murther, that comes within the compaſſe of a year and a day; now murther you know is a crying ſinne, yea, like *Stentor* the Græcian, it ſhouteth louder then 50. other ordinary offences. The monſter mother may ſmother her child, but when ſhe hath done, ſhe cannot ſmother the murther of her child. Fifthly, abuſed to death by a whole city: thoſe are deceived who conceive the multitude of offendors diminiſh the offence. Rather the more the ſinners, the more heinous the ſinne; the worſt

ſinne

ſinne that ever was, was the moſt generall ſinne that ever was, when all mankind together ſinned at once in *Adam*: yea in our law that which being done by one or two, is but a treſpaſſe, committed by more aſſumes the name of a ryot. Laſtly by a whole city of Iſraelites: but if they had been *Hivites*, or *Hittites* that had done me this diſhonour, then perchance I ſhould have born it; had they been *Canaanites* or *Jebuſites* had offered me this diſgrace, then more patiently could I have digeſted it, but they pretended to ſerve the ſame God, and obſerve the ſame religion. They were deſcended from the loyns of *Jacob*, and iſſued from the womb of *Rachel*: what good doth the ark of God

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in *Shiloh*, with Levites a tending before it, *Aarons* rod, pot of manna, mercy seat within it, if there be a *Sodome* in *Sion*, a *Bethaven* in *Bethel*, folly in *Israel*? verily I say unto you I have not found so great an offence no not amongst the Gentiles. Happy those poor *Armenians* which live in those remote parts, where the shrill sound of the gospel was never trumpetted forth, their invincible ignorance will be an Orator in the ears of the mercifull judge, not wholly to excuse but much to diminish their fault, not to prevaile for a full pardon, yet to procure a lighter punishment, whilst in the same day they shall rise up, and condemn the *Jewes* in my text, seeing better by the light of a candle,

then the *Iewes* by the beams of the sun.

I come now to the prescribing of the wholesome order for the future consult, *consider, and give sentence*: but first wee must remove an objection which here may rise; for may some say, why is it not particularly expresst in the law of *Moses*, what punishment ought to be inflicted upon an whole city, when by lust they abuse a woman to death? had this been a book-case and the penalty precisely specified, it would have spared the Israelites all their pains to consult and consider; yea this may seem to argue the law of God of some defects and imperfections, that it is not adæquate to all occasions, and of extent large enough for all ne-

neceſſities, and needs to be patcht and peeced with the acceſſion of humane deliberation. For two reaſons the particular puniſhment is expreſſed, firſt becauſe the ſpirit of God being charity it ſelf, charitablely preſumed that no Iſraelites would be ſo wicked; the heathen appointed no puniſhment for *parricides*, ſuppoſing that ſinne could not be committed. Men muſt firſt murther all nature in themſelves, before they can be ſo unnaturall as to murther their parents. Secondly, the mentioning of the puniſhment might by ſatans ſuggeſtion, and mans corruption be abuſed to make them commit the ſin: ſome ſinnes are left out in the law, not becauſe they are too little, but becauſe they

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are too great; ſhould the puniſh-
ment of every villany be put into
the law, the committing of many
villanies would be put into our
mind, which otherwiſe might be
forgotten; and ſinnes puniſher
would be made ſins remembran-
cer. Yet though this caſe for cir-
cumſtance is not ſet down in the
Bible, for ſubſtance it is in ſeverall
places, who ſheddeth mans bloud,
by man ſhall his bloud be ſhed,
Gen. 6. 9. now the ſcripture is not
written for thoſe that will be idle,
but for ſuch as comparing one
place with another, by faithfull
conſequence will proportionably
extract and deduce, what ought
to be done in each ſeverall action
whoſe ſubſtance in the bible is
recorded, though each circum-
ſtance

ſtance particularly ſet down. And now I come to the order for the time to come: but behold in the order it ſelf much confuſion ariſing from the variety of tranſlations; you ſhall ſcarce find three bibles wherein two of theſe words are rendred alike: what therefore muſt wee do? the beſt way to expound the text is to practiſe it, and before wee give ſentence what ſhould be the meaning of theſe ſeverall words, let us firſt conſult with interpreters, and conſider the originall. The firſt word in the great Bible, *conſult*, importeth in the originall a meeting of many together, rendred by learned *Tremelius, adhibete vos ad iſtud*, ſettle your ſelves together to this matter. The obſervation is this; in mat-

ters of moment we are not seve-
rally to follow our private advice,
but jointly to unite your selves to-
gether in consultation; eyes see
more then an eye (saith the pro-
verb.) I must confesse *Paphnutius*
with his one eye (for his persecu-
tors had bored out the other) saw
more in the matter of ministers
marriage then the 300 two-eyed
bishops assembled in the councel
of *Nice*. But he was an exception
from a generall rule; ordinarily
tow are better then one: yea *Solomon*
the wisest of earthly kings had his
councel of aged men, which stood
before him, 1 Kings 12. 6. nay a
greater then *Solomon* may be
brought for the proof of this
point: God himself, Genes. 1. 26
being about to contract the first
vo

volume of the world into the a-
brigement of man, called as it were
a councel in the persons of the
Trinity; *let us make man.* Had God
any need of councel? is not the
same eternall act which is done by
one person, done by all? or are not
these things rather written for our
instruction? surely for our instru-
ction they are written, that when
we enterprise things of conse-
quence, we may call for and
make use of the councels and di-
rections of others; to blame then
are they, who rashly runne on
their own heads. I cannot but
commend the swiftnesse of *Ahi-*
maaz his feet, 2 Sam. 18. 28. who
being sent out of *Cushi* came to
David before him, yet can I not but
dispraise the shallownesse of *Ahi-*

maaz his judgement, who running before he had received perfect instructions from *Joab*, came to the end of his journey scarce with the middle of his message.

Is it so then, that we must consult with others? then most lawfull, laudable, & necessary is the vocation of them who are of learned councel: for should your silly clients be entrusted wth the managing of their own suits, they would cut the throat of their most rightfull causes, even with the same sword with which you are able to defend them. But may you be pleased patiently to heare the best spirituall advice which I freely bestow upon you, who would be glad to pay your fees, and give you deserved thanks for your councell, if mine oc-

occasions so required it. When such a cause shall be brought to your hands, as your own consciences shall proclaim to be bad, let *Baal* plead for himself, let iniquity be her own advocate; offer you not once to defend them: and when the case shall be good, loose it not in the labyrinths of delayes, and Meanders of demurrs, but bring it the narrowest cut, the neareſt course from the first motion to the finall verdict. I must confesse there may be much corruption in a festred sore, but I dare boldly say, there is more corruption in the dishoneſt Chirurgion, that may quickly cure it, but will not for his private ends: indeed they that hold leases by lives, could be content that each life in their lease

ſhould be a *Methuſelah* ſith then your gain dependeth on the long depending of ſuits, ſome perchance may think it more beneficiall for you needleſly to protract them. But know by the ſpeedy ending of them, your gain ſhall be the more by being the leſſe; what is wanting in bulk ſhall be ſupplied in bleſſing, no diſeaſed tympany ſhall ſwell your eſtate, but all your ſubſtance ſhall be ſolid wholeſome fleſh: all the ſhekels in your coffers ſhall be ſhekels of the ſanctuary, ſuch as you may enjoy with content, whileſt you live, and leave to your wife, and thrifty heirs, when you die. To you therefore it belongeth to *conſult*: this differs from the former, *conſult* is with others, *conſider* is in our ſelves

ſelves; for after wee have heard what others can ſay, we muſt not ſo pinne our practiſe on their opinions, but we muſt alſo uſe our own beſt conſideration, eſpecially if it be in a caſe of conſcience wherein our own good is particularly intereſted. And this conſideration is to go before our finall ſentence. Before we paſſe our utmoſt verdict, we are firſt ſeriouſly to premiſe a due deliberation in our ſelves, as formerly we have had a conſultation with others. Let us go down and ſee, Gen. 1. 18. 21. whether the ſinnes of *Sodom* be according to the cry which is come up unto mee. Our adverſaries of the Romiſh Church are too too faulty herein, in giving ſentence before they have well weighed

the cause. In the dayes of Queen *Mary* when our land was dark with ignorance, and light onely with those bonfires which burnt the martyrs, a woman in *Jersey* at the stake being delivered of a male child, the standers by took the infant, and threw it into the fire: matchlesse cruelty! children when newly born are to be baptized with water, not to be cast into the fire, or did they take it to be like the *viper*, Acts 28. which no sooner crawled out of the heat of the flame, but S. *Paul* presently cast it in again: alas as yet it was no viper, no poison in the teeth, no venome in the tongue, whereby it may do hurt. Or did they think that it would take it by kind, because his mother (as they termed it) was

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an heretick, no sinne is so throughly entailed from parent to child, but grace and good breeding may break it off. Had they well pondered those things before hand, perchance they might have prevailed for a reprive, if not for a pardon for this child. The *Hebrews* contrary to all other nations, read their letters backward, so the papists in their practise read backward, and invert the order of my text, and instead of consult, give sentence and consider, they first give sentence, and then consult and perchance consider: and I would to God all that hated popery hated also this popish practise; for in some sort hereof guilty are they who seeing one wallowing in sinnes, rashly reason from the present to the fu-

future, and condemn such a one for a reprobate or castaway. Let us not flatter black and say its white, nor defame white and say it is black; let us tell *Judah* of their sinnes, and *Israel* of their transgressions; for our callings warn us: let us tell a drunkard that he is a drunkard, an adulterer that he is an adulterer, and that his estate is desperate and damnable, if he live and dye impenitent in that condition. But as for their finall estate, it belongeth not to us to give sentence of them; it is not for us to know these things which the father hath put in his own power: but if our censuring faculty be so sharp (on Gods blessing) let us turn the edge thereof inward: let us first read a criticall lecture on all

our

our own bad thoughts, words, and actions, and then shall we have lesse leasure and delight to rome and range abroad.

Now the word *consider* in my text, warrants mee to addresse my speech to you who are of the jury: for after consult is past, after you have heard a case debated and argued by learned councel, then is your duty to consider: your way, is so hedged on either side you cannot go out of it, except you will wilfully; for you are onely conscionably to find things, according as you hear them alledged and proved, and this done your office is discharged; but beware of one thing, the being overswaied by one appearing and potent man amongst you. *Barach* said to *Debo-*

rah,

rah, Judge. 4. 8. if thou wilt go up with me, I will go up, but if thou wilt not go up with me, then will I not go up. So too often the the reſt of the jury to one principall man amongſt them, pleaſe you S^r to be for the plaintiff, wee are for the plaintiff, if you be for the defendant, wee are for the defendant; caſt the priſoner, & wee caſt him, accquit you him, and wee accquit him; in a word, wee'l be the wax, print you upon us what impreſſion you pleaſe. Beloved, theſe things ought not to be ſo; that the priſoner ſhould be caſt at the verdict of twelve men, and eleven of theſe twelve have their judgements caſt by the verdict of one. Look therefore to your ſelves, except others will anſwer

swer to God for your perjury; for to you it belongeth to *consider*.

I come now to the third step of the throne of justice, *give sentence*; where wee may observe, after due consultation and consideration are past, wee ought not still to be neuters & Scepticks, but absolutely to expresse and declare our selves on one side, as wee shall see most occasion. And yet how many be there which have learning too much to be papists, & yet religion too little to be good protestants? They are loth to say that *Luther* is in the right, and they are loth to say that *Bellarmine* is in the wrong. And as God saith of himself, I am what I am; so may it be said of these men, they are even what you would have them

to

to be: nor need wee go out into the wilderneſſe to ſee theſe reeds ſhaken with the wind; I am afraid in our towns beſt traded, places moſt populous, there be too many of them who ſpending all their life in tedious conſulting, and conſidering of points, continue more unreſolved then when they begun, & will never give ſentence. Which word putteth me in mind, to apply my ſelf unto your Lordſhips to whom his Highneſſe authority hath committed the power of paſſing the ſentence of life and death; but I remember what *Iohn Baptiſt* ſaid to our Saviour, *Matth.* 3. I have need to come to thee, and comeſt thou to mee? Is your Honours courteſie and humilitie ſuch as to repair to my weak

weak pains? when I, whose learning in law matters is no better then ignorance, have need to come to you, who are the captains of the first forme in the school of justice, and therefore need not now to learn the alphabet of your office: well do you know how to weild the sword in the hand; when to give a slanting blow, and where to make a down right stroke; whose actions are a continuall web, whereof justice & mercy are the woof, and the warp. Leaving therefore your Lordships, I come to them who come to these assizes, neither to do nor to suffer, but onely to heare and behold: when I compare this meeting in my text with ours at this time, I find a threefold cause for

for which wee ought to be heartily thankfull to the God of heaven; first, that though there be many sinnes in our land, yet most of them are personall, not like this in my text, wherein a whole city together was jointly engaged. Should we have a murther generally committed by a whole city, I am afraid, that the cable of that offence twisted with so many lesser cords of severall offendors, would be so tough and strong, it would almost make the sword of justice turn edge before it could cut through it. God daily diminish the sinnes of our land, that they may be fewer for number, lesser for measure, lighter for nature, and may our eyes live to see our churches more full, our prisons more

more emptie. Not to flatter our ſelves, we are a ſinfull nation, fellonies amongſt us are frequent, & murther ſometimes, (and were they never ſo ſeldome, they were too often (yet be it ſpoken to Gods glory, theſe be private ſinnes, not city villainies as this of the *Gibeonites*: not but that we Engliſhmen are as wild, and as untamed horſes as ever the Iews were, but that God is pleaſe d to hold us with a ſtronger bridle, & curb of his reſtraining grace then he did them. Let him therefore have all the honour of the action.

Secondly, we ſee the poor Levite was fain to ſend for juſtice abroad and about, from Dan to Beerſheba with much care and coſt: had the allowance of this Le-

vice been no larger then the poo
pittance of some curates and vi
cars amongst us, this one charge
would have exhausted his two
yeares revenues: but let us tha
God that justice is brought hom
to our doors. When I have seen
with what tedious paces & wea
ry thighs poor people have pain
fully climed and clambred up the
steep ascent to the town of *Shafts*
bury in this county, to bring wate
to the town; then have I com
mended the conveniency of the
cities, which seated in champio
places have water at will; then
have I praised the commoditie o
those houses where turn the cock
and plenty flowes at pleasure: so
when I consider the great trouble
of the Levite in my text, to send

bout for justice, then have I just cause to praise God for the benefit of our itinerarie judges wch without our cost, or procuring, bring justice home unto us. If any in this sence doth διψᾶν δικαιοσύνην, behold the cup is at his mouth, let him drink his fill.

Thirdly, the cause of all this mischeif is set down in the first verse, because there was no king in Israel; a tyrannie is to be preferred before an anarchy: for a commonwealth to want a chief, it is the chief of all wants, every man will do what he lists, none what he should. Too much liberty would make men slaves to their own lusts; *Westminster* hall would be turned unto the Gluttons kitchin: in a word, compared to this

confuſion, that of Babel may juſtly ſeem an exact modell of me thod. But (thanks be to God) our happineſſe will appear the greater if we conſider the ſtate of forreign countries, divided from us no leſſe in condition, then by the ſea; look upon high Germany which ever Prometheus like hath a cruell eagle feeding upon her entrailes: Is this the civil law, wherein nothing ſtands good but *violenta poſſeſſio*, and *firma ejectio*? where ſouldiers keep Term all the year long, and ſcarce make a ſhort vacation in the dead depth of winter? whileſt thus the continent is drowned with woes, our happy iſland is dry; the waves rage round about us, but thanks be to God none runn

runne over us; wee are more ſafe under our vines, then our neighbours in their caſtles.

Oh let us take heed that wee take not a ſurfet of our own happineſſe, but be heartily thankfull to God, and expreſſe our thankfullneſſe in the reformation of our lives. But what go I about to do? this is none of Joſhuas day wherein the ſun ſtands ſtill, time will wait attendance on none; and I am privy to the undiſpenceableneſſe of your occaſions, wherefore the halfe of my text ſhall be the whole I will add at this time, *conſult, conſider, and give ſentence.*

FINIS.

MVSEVM
BRITAN
NICVM